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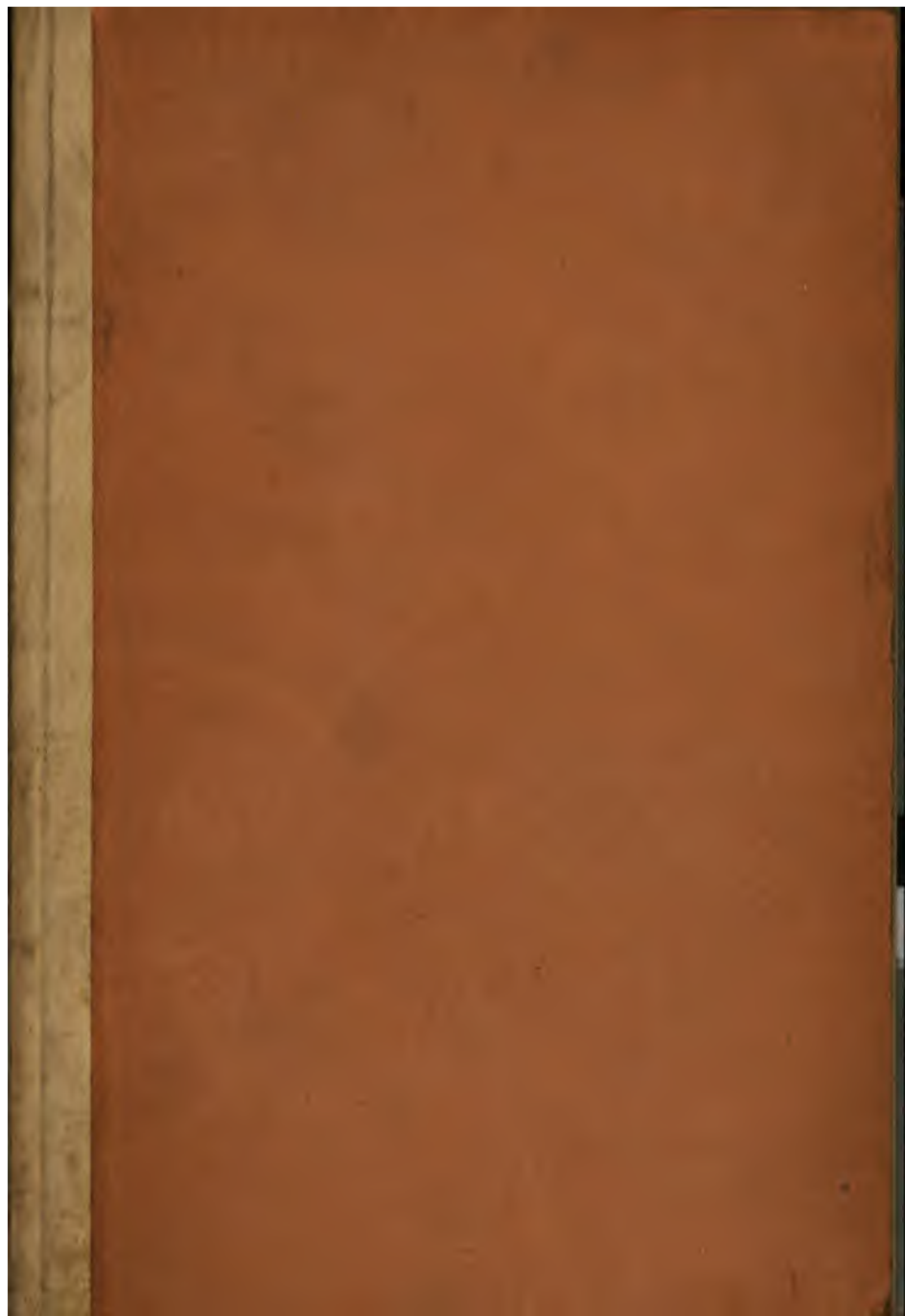
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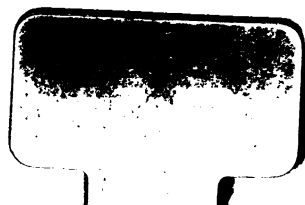
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THE
GOSPEL OF EVOLUTION:

An Examination

OF

PROFESSOR HENRY DRUMMOND'S
"NATURAL LAW IN THE SPIRITUAL WORLD."

BY

REV. WILLIAM ADAMSON, D.D.,
EDINBURGH.

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EDINBURGH :
ANDREW ELLIOT, 17 PRINCES STREET.
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1885.

PRICE THREEPENCE.

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PREFATORY NOTE.

THE following pages were, in substance, originally delivered as an Address, and are now published at the request of a number of persons who are interested in the volume examined. The examination is only partial, along the main line of thought, and is issued with the hope it will do something towards making those who read it better acquainted with the relations which exist between Natural Law and the Spiritual World.

W. A.

EDINBURGH, *1st May, 1885.*

THE GOSPEL OF EVOLUTION.

TWO lines of inquiry are at present converging which have been long thought by many to be antagonistic, and all but natural enemies. We allude to the theological and the scientific,—to inquiries concerning the truths taught in what is called the Natural World, and those which are made known in the verbal revelation, the Bible. Numerous are the attempts which have been made in this century to show that Science was, if not altogether atheistic, at least separated from religion by a broad line of demarcation; that they had totally different spheres of action, and seldom or never touched each other.' On the other hand, there have been those who have looked upon scientific labourers in the field of the material creation as if they did not care to know God, or pay homage to His Divine Son. Though these old antagonisms are not altogether banished from the arena of conflict, a much more hopeful state of things exists, and there are indications not a few, that the period is not so far distant when the scientific thinker will receive his inspiration from the fountains of religion, and the theologian will be blessed in his studies by the light and aid granted by the teachings of the natural world. When this reconciliation is perfected, then will the twin sisters of human thought—Theology and Science—illumined and glorified by the light which comes from the great Sun of the spiritual universe, march forth hand in hand to accomplish their benign mission, and knowledge of things human and Divine will greatly increase.

All those, therefore, who with fervent spirit, earnest purpose, and devout thought, work in the direction of drawing Religion and Science nearer, that they may be

ultimately united in an everlasting wedlock, should receive the gratitude of all lovers of truth, of man and of God. They are essaying to do a work which is of the first importance in this age, and one which shall last long after the institutions of the earth, whose foundations are now being eaten by the relentless tooth of time, shall have passed away. It is, therefore, with not a little interest that the Christian Church in all its branches have received the volume published not long ago, by Professor Henry Drummond, entitled, "Natural Law in the Spiritual World." This, as its very title imports, is a work which seeks to demonstrate that the laws which are manifested in the ongoings of the material cosmos are not confined to the lower planes of things and beings, but that they hold their sway throughout the whole of the vast empire over which God presides, and rule in the spiritual as well as in the natural world. The idea has a charm about it, and satisfies the longing after unity which is found more or less in every inquiring mind.

The volume now mentioned is one of the most successful recently issued from the British press, and has been popularly received with no end of acclamation by a wide and ever increasing circle of readers. It has been published by the thousand, read by tens of thousands, and its theories and statements have been talked over and discussed by hundreds of thousands more. The work has been earnestly commended, especially to cultured young men, and generally to thoughtful readers. It has been spoken about as if it were to take a permanent place in our theologico-scientific literature, alongside, if not above, that occupied by the celebrated "Analogy" of Bishop Butler. Many have written of the volume as if it settled some of the profoundest problems of theology and experimental religion, and as if henceforth all opponents to certain doctrines of grace will require to meet not only the arguments of the theologian but also those of the biologist, the physiologist, and even the chemist. The gospel, it has been averred, has been demonstrated to be in full harmony with modern science, and it has been said the inspired writers have largely anticipated the scientific nomencla-

ture of the *savans* of the nineteenth century. It is easy to account for all this laudation, and much of the same sort. The volume of Professor Drummond is, indeed, a marvellous production, and one which is well worth being read, re-read, thought over, and discussed. In its pages a partially new vein has been opened, and much suggestive thought expressed in chaste and elevated language. The author moves throughout with consummate ease; and the transparency of his style, and aptness and freshness of some of his scientific and other illustrations, captivate his readers, and lead them on from point to point of his statements till the conclusion is reached. This disarms criticism, and produces a receptive attitude of mind which is favourable to the Author and his production. Besides, the subject treated is one which belongs to the personal experience of the reader, and is of the most serious individual import. A personal matter is being elucidated, and things which belong to the soul's present and eternal peace are being expounded. These characteristics have lifted the volume into a position of commanding influence and importance, which demand for it, of all those who profess to educate the people regarding things of God and the soul, careful consideration, and, if required, careful criticism. For it is only when it receives both, that it will exercise the influence which it ought to exercise, and assist in promoting the interest of truth, the advancement of the Gospel, and the cause of true Science.

In the outset of our examination of this work it is necessary to understand somewhat of its mental genesis. Nor is the reader left to find this out for himself. The author in his Preface makes known how the ideas of the book took shape in his own mind. He had for years been called upon to speak weekly to two different classes of hearers. On the Sabbaths he sought to teach working-men moral and religious truths; and on week-days he lectured to a class of students on Natural Science. This arrangement was not at first difficult of carrying out, for each department was kept apart from the other, and treated accordingly. Religion was treated religiously—

theologically; and science was treated scientifically. Gradually, however, the two, like the Rhine, and the Moselle mingling together, became one river of thought and emotion. Religion drew nearer and nearer to Science, and though it lost none of its substance, it changed somewhat in form. "The actual contents," says Professor Drummond, "remained the same. But the crystals of former doctrine were dissolved; and as they precipitated themselves once more in definite forms, I observed that the crystalline system was changed. New channels also for outward expression opened, and some of the old closed up; and I found the truth running out to my audience on the Sundays by week-day outlets. In other words, the subject-matter Religion had taken on the method of expression of Science, and I discovered myself enunciating Spiritual Law in the exact terms of Biology and Physics" (pp. 6, 7). Working along in this direction, a supposed discovery was made, that the same laws, as working sequences, which obtain in the realm of material nature, obtain also in the realm of spirit; and that the biology of a plant was also the biology of the soul. The Law of Continuity holds good, it is contended, from the lowest to the highest living things; and what takes place in things seen and temporal takes place also in things unseen and eternal.

This brings us to the Thesis of the volume, the proposition which is sought to be proved and enforced. This is stated in the "Introduction" without reserve or ambiguity. The Author says, "The position we have been led to take up is not that the Spiritual Laws are analogous to the Natural Laws, but that *they are the same Laws*. It is not a question of analogy, but *identity*. The Natural Laws are not the shadows or images of the Spiritual in the same sense as autumn is emblematical of decay, or the falling leaf of death. . . . The same Laws which at one end, as it were, may be dealing with matter, at the other end with spirit" (p. 11). Nature and spirit are viewed as under the same laws. Christianity is thus a matter of Science as much as the objects of the vegetable kingdom. A soul is

born again under the very same law as that by which an oak imparts the vital germ to the acorn it produces; hence it is maintained there is a perfect Law of Continuity which binds, into a whole, the whole creation of God. He has adopted the same method of operation—for this is virtually what Professor Drummond means by laws—the same order of sequences, whether He deals with the primrose on the river's brink or a Shakespeare or Newton, with a blade of grass or the impartation of spiritual life to the soul of such an one as the Apostle of the Gentiles. God is One, and His laws are one, whether they deal with matter or mind, with stars or souls, with trees or those moral beings who are held responsible for their actions and in the end of their terrestrial career are to stand before His bar for judgment. This is the main thesis of the work, and it has its fascinations, as Pantheism has, and every system which endeavours to give an absolute unity to the universe and all that it contains. It endeavours to satisfy the longing in the mind for simplicity amid diversity and oneness amid the many.

If true, it will open up a pathway by means of which the thought of the scientist could rise to the uplands of the Unseen Universe, and tell of the life of its inhabitants and the laws and manner of their beings. For where Milton, all genuine poets, and even the Great Teacher Himself and His apostles found in earth only "the shadow of heaven and things therein," Professor Drummond desires us to find the same laws and the same results. The whole work is an illustration of this principle, and in its exposition and defence much valuable and weighty truth is enforced, truth which, though by no means original, is freshly stated and beautifully set. But along with this, we are sorry to say, there is much and serious error, which destroys the value of the production either as an exposition of Christian Theology or an apologetic. The effect of the whole teaching upon the unbeliever will not be on the whole beneficial; and while the believer will, after he reads the volume, be more convinced of the grandeur and reasonableness of some aspects of the Gospel, he will at the same time be distressed at representations

which are not in harmony with fact, and theories which gainsay the most fundamental parts of the revelation, God has given to mankind in, and by, His Only Begotten Son.

First, To understand the whole doctrine which is advocated, it will be requisite to consider its fundamental principle. This is without doubt the modern scientific doctrine of Evolution. This is the backbone of the main lines of thought, and that which gives cohesion to the various statements advanced. The aim of the writer is to harmonise the "old faith" with the "new science,"—the old faith being the verities of the Gospel, and the new science being the doctrine of Evolution as taught by Herbert Spencer, Darwin, Huxley, and others of the same school. Mr. J. J. Murphy has said that the volume is not an exposition of a system of religious philosophy, "but only a number of detached suggestions somewhat elaborately brought out." This is true so far, but only so far. There is method in the work, and such unity of thought and aim as can only be derived from a fundamental principle. That principle, as stated, is that of Evolution. This doctrine is held by the Author, and looked upon as being of the greatest possible service both to Science and Theology. It has revolutionised the former, and is destined to revolutionise the latter also. The Evolution theory of the volume is not that of Haeckel, who is an out-and-out materialist, and a believer in the doctrine of spontaneous generation. Nor is it that of Alfred R. Wallace, who excludes man's spiritual nature from its sphere of operation, and gives the human race a distinct kingdom above the animals as the product of a special creation. Nor is it exactly that of Darwin, Huxley, and Spencer, who admit they cannot account for the origin of life, which was, they grant, hypothetically, divinely imparted to the first germ, and who see no final causes in the process of evolution and its results. Professor Drummond agrees with Darwin against Wallace, and thinks that man is properly placed in the animal kingdom, and that he does not belong to a special creation. He is a Theistic Evolutionist, and holds to a system of Evolution which demands a

living God as the first Cause of life, and the Evolver, by natural law, of all beings which exist.

This theory—for it is no more than a theory—is referred to again and again throughout the work, and is clearly enunciated in the concluding chapter. He says: "A comprehensive view of the whole field of Nature discloses the fact that the circle of the 'chosen slowly contracts as we rise in the scale of being. Some mineral, but not all, becomes vegetable; some vegetable, but not all, becomes animal; some animal, but not all, becomes human; some human, but not all, becomes divine" (p. 412). Elsewhere it is said, that the natural man has the "breeding and evolution of ages represented in his character" (p. 386). And again, the evolution hypothesis is described as "the greatest of modern scientific doctrines," and as "this great modern truth." Other statements of like import are scattered throughout the volume. Now, all this is of vast moment in determining the specific views represented. If God has so arranged the whole material universe, that out of the lower forms of life the higher should spring, and that last of all man should come forth, not the direct creation of God, but the child of some anthropoid ape, it need surprise no one if the same laws which regulate the development and life of an animal should also have their place over man. Such a doctrine of Evolution must modify the contents of Christian Theology, and the estimate of the Bible generally entertained by Christian people.

The Rev. Henry Ward Beecher, not long since, delivered a discourse, in which he declared he was an Evolutionist, and at the same time he made known the fact that his acceptance of this system had greatly modified his former faith. It modified his faith as to the plenary inspiration of the Bible—the Adam of Genesis, the Fall, and the doctrine of the Atonement. The old faith on these subjects could not be held with the new science. One or other must go, and with him the old faith had departed. This was logically inevitable. For if the vegetable becomes the animal, the animal becomes human by the interaction of organism and environment; the order is

perfect, and the law must be the same. Nature acts like a mother, and brings forth her varied and numerous offspring in the same working order of sequences. She is the master of the position, and since her laws have to do with the evolution of intellect, reason, conscience, and will in the natural man, they will also have to do with the development of human souls in the spiritual world. This is the theory on which Professor Drummond's scientific gospel is based, and as it is only a theory, and not science, as even Virchow contends, it should be received with caution, especially as it will not fit into the facts of man's experience, nor meet the demands of Scripture.

Secondly, In the light of the doctrine of evolution, the "Natural Man" of Professor Drummond can be best understood. The said "natural man" has been a source of perplexity to hundreds of readers. The outlines of his character are diverse and unlike what is exhibited in the actual life of those who were, of old, thought to be the children of Adam. But so far as this work is concerned, the Author has no Adam, certainly not the pure and righteous Adam of the Bible, who had converse with God in the Garden of Eden. Such an original parent is not the Type of the natural race, nor the one from whence its members have sprung. Man has come by natural evolution from the animals. His progenitor must have been, to use the language of another, "a coarse and filthy savage, repulsive in feature, and gross in habits, warring with his fellow-savages, and warring yet more remorselessly with every living thing he could destroy, tearing half-cooked flesh, and cracking marrow bones with stone hammers, sheltering himself in damp and smoky caves, with no eye heavenward, and with only the first rude beginnings of the most important arts of life."* From some such an one as this the natural man has proceeded as he is found all over the world. And what is he according to the author? Is he a son of the Heavenly Father who has become a prodigal, and left his Father's heart and home? Is he a rebel who has voluntarily lifted up his arm of rebellion against his

* Dawson, *Story of the Earth and Man*, p. 377.

moral Governor and rightful King? Is he a spiritual being, endowed with spiritual faculties, made after the image and likeness of his Creator? Is he a king who has lost his crown and kingdom? Is he a temple of the Most High who has by sin been laid in ruins? If Professor Drummond is to be believed, he is none of all these. Instead of being made a little lower than the angels, he has been made only a very little higher than the brute, without the capacity to know, to love, and to serve God, and dead as a stone to all the things and beings of the Spiritual World. He has been evolved from the animal, and his heritage is only what the animal can bestow.

It may be thought that this is not a true picture of the natural man as drawn by the Free Church Professor. The reply is, it answers line to line and feature to feature of that picture. "The natural man," says the Professor, "belongs essentially to this present order of things. He is endowed simply with a high quality of natural animal life. But it is life of so poor a quality that it is not life at all" (p. 82). "Not only in his relation to the spiritual man, but to the whole Spiritual World, he is regarded as *dead*. He is as a crystal to an organism" (p. 75). He really does not and cannot know the Spiritual World, and his position is distinctly and naturally that of an Agnostic (p. 78). He knows not God, neither can he know Him. He has no spiritual faculties which would enable him to rise above himself and his material environments and have communion with the Eternal One. He is born of the flesh, in its most literal sense, and remains flesh, and the two factors which make him what he is are heredity and environment. In a word, he is "a moral animal" (p. 382), whose type is to be found in "the bestial savage," or the chattering idiot, and is sent into the world under the dominant power of degeneration, according to the law of Reversion to Type, which makes him "feel within his soul a silent drifting motion is pulling him downward with irresistible force. Instead of aspiring to conversion to a higher type, he submits by a law of his nature to reversion to a lower" (p. 101). This is the natural man as conceived by the Author; and yet, strange to say, this

same order of men may have individuals who are of "noble calibre, enriched by culture, high toned, virtuous, and pure" (pp. 158, 159), possessors of a "fine moral character" (p. 385), and may be adorned with "moral beauty" (p. 380). As to moral character in the strictest sense, he has none; for what he has, it is formed for him by heredity and environment, and not by him. Even his sin cannot be his own. It springs from the estrangement of the soul from God, but such estrangement is as natural, and secured by natural law as much as the form of his body or the mechanism of his hand. Indeed, his sin like his death, in regard to the Spiritual World, is his misfortune, not his fault, and his doom of annihilation to which this scientific gospel consigns him must be placed in the same category. Alas for man as a race and all its millionfold members if this new kind of religion were true, and if he were in nature, character, and relations what he is here portrayed!

But this he is not. The Bible, history, and experience, as with one voice, declare that this is a false representation of what man is in his origin, his faculties, and his position. When we open the old Book, we find that it there stands written, "God created man in His own image, in the image of God created He him; male and female created He them" (Gen. i. 27). In detailing this origination of the human race further, we read, "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul" (Gen. ii. 7). "There is a spirit in man, and the inspiration of the Almighty giveth him understanding" (Job xxxii. 8).

Again, we are told, "God made man upright; and he sought out many inventions" (Eccles. vii. 29). The whole of the Old Testament Scriptures assume that men were constituted for knowing and serving God, and that He desired, as did David, that all the nations of the earth might experience His saving health, and that all the people should praise His blessed name.

When we come to the fuller revelation of the New Testament, the declarations regarding God's relation to man—all men—and men's relations to God, become clearer

and still more glorious. Members of the human race are not treated, or spoken to or of, as if they were mere "moral animals" who had no knowledge of God, and could not know Him, no more than a blind man could understand the colours of the rainbow, or a deaf man hear the swelling music of the Hallelujah chorus. Everywhere man is represented as being near to God, dear to His heart, sought for by His Spirit, and free to embrace His Son as a Saviour. As the true Light, Christ "enlightened every man that cometh into the world." God is not far from every one of us, and all our brethren of humanity, beholding the evil and the good. The Holy Ghost has been poured out on all flesh, and ever seeks to convince the world of sin, righteousness, and judgment. If man has broken away from his spiritual environment—which is God, his environment has come after the man, and will not let him go. He follows him with His love and mercy, and says, with the pathos of an all but broken heart, "Turn ye, turn ye; why will ye die?" (Ezek. xxxiii. 11). "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and He will have mercy upon him; and to our God, and He will abundantly pardon" (Isa. lv. 7). It is needless to quote more from the Bible. All its teaching, from Genesis to the last word in Revelation, stands opposed to the idea that the race of man, as such, before regeneration, is composed of mere fleshly, moral animals, without capacity to know the things of the Spiritual World, and dragged down to darkness and nothingness by a force bound up in their nature, which cannot be resisted. Man is the child of God, spiritual, free, moral, made in His image after His likeness. Children, as they enter the world, are not little animals, but are members of the Kingdom of God. "Their angels always behold the face of our Father who is in heaven" (Matt. xviii. 10). Even the most degraded have a knowledge of God, and feel after Him if haply they might know more of the Being with whom they have to do. Atheism is utterly unnatural, and Agnosticism is against the deepest convictions of the human soul.

Even Professor Drummond, when in his higher moods,

and when unfettered by his scientific gospel, admits all this. He says, the soul of the natural man "has a capacity for God." "The chamber is not only ready to receive the new life, but the guest is expected, and till he comes is missed. Till then the soul longs and yearns, wastes and pines, waving its tentacles piteously in the empty air, feeling after God, if so be that it may find Him. This is not peculiar to the protoplasm of the Christian's soul. In every land, and in every age, there have been altars to the Known or Unknown God. It is now agreed, as a mere question of anthropology, that the universal language of the human soul has always been 'I perish of hunger.' This is what fits it for Christ" (p. 300). Well, then, if there be a seeking soul piteously entreating God to come into the prepared chamber, what is the response from heaven? Is it not "Behold I come; nay, am already, ere the soul's longing is expressed, at the door of the heart, ready to enter in and fill it with life, joy, and peace in the Holy Ghost." If it be, Professor Drummond's natural man cannot be the sinner of the Bible—nor the man who has any existence outside the imagination of those who seek to substitute for the old old story of the Cross, and eternal life given in Christ Jesus to mankind sinners as such, a scientific religion composed of the operation of mere natural law.

Thirdly, We are now prepared to consider the all-important question: How is the Natural Man to become the Spiritual Man; a member of the Kingdom of God and of Heaven? This subject is treated in the chapter on "Biogenesis," and is referred to throughout the whole volume. And here let it be noted that all Christians agree that except a man be born again, and born from above, he cannot see the kingdom of God. All parties who are not Atheists, Pantheists, or Agnostics, also agree that life—life of all kinds,—comes from the everlasting and essentially immortal Jehovah. Eternal life is His gift; and those who enjoy it have not evolved it out of their own consciousness, but delight to acknowledge that they have received it from the Giver of "every good and perfect gift." There is no such a thing in the Natural or Spiritual World as spon-

taneous generation. Life ever has come from antecedent life, and if there ever had been a time when there was no life, its existence at any other period would have been an absolute impossibility. On this we are in full accord with Professor Drummond, but differences emerge the moment we come to consider the manner in which the natural man passes from spiritual death unto life. He does so, says the Professor, by the Natural Law of Biogenesis, for the same order of sequences exists in the vegetable, animal, human, and divine kingdoms. His words are, "A remarkable harmony exists here between the organic world as arranged by Science, and the Spiritual World as arranged by Scripture. We find one great law guarding the threshold of both worlds, securing that entrance from the lower sphere shall only take place by a direct regenerating act, and that emanating from the world next in order above. There are not two laws of Biogenesis, one for the natural, the other for the spiritual; one law is for both. Wherever there is life—life of any kind—this same law holds" (pp. 75, 76). This is the law, we suppose, that makes the mineral a vegetable, a vegetable an animal, an animal a man, and man divine. This law works, it is said, from above, and those operated upon have no choice in the matter. Even the "moral animal"—the natural man—is treated in this respect as all creatures beneath him are treated. He is helpless, hopeless, dead; without power of any kind or degree to accept or reject given spiritual life, and is the inhabitant of a region which is separated from the Spiritual World by a gulf which is "bridgeless," and in comparison with which the gulf which separates the organic from the inorganic is as a hair's-breadth. "The passage from the natural world to the Spiritual World is hermetically sealed," we are assured, "on the natural side. The door from the inorganic to the organic is shut, and no mineral can open it; so the door from the natural to the spiritual is shut, and no man can open it" (p. 71). In fact, there is no door, no open door, no way to light, no path to God, no road which leads to heaven. Do all men, therefore, perish according to this new and scientific gospel? Must all natural men remain

natural for evermore? Oh no! some are to be born again. They are to be regenerated, and made possessors of eternal life. And mark how this is to be done. Not by faith in the Gospel; not by believing on the Lord Jesus Christ and His work of atonement for human sins; not by the Spirit of God changing the current of thought, feeling, and volition, or purifying the heart by the truth. Far otherwise is the natural man to be born again, according to this system. As "the plant stretches"—we use the Professor's own words,—“down to the dead world beneath it, and touches its minerals and gases with its mystery of life, and brings them up ennobled and transformed to the living sphere.” So “the breath of God blowing where it listeth, touches with its mystery of life the dead souls of men, bears them across the bridgeless gulf between the natural and the spiritual, between the spiritually inorganic and the spiritual organic, endows them with its own high qualities and develops within them these new and secret faculties by which those who are born again are said to *see the kingdom of God*” (p. 72). In another place Professor Drummond describes the new birth thus: “The natural man remains the natural man until a spiritual life from without seizes upon him, regenerates him, changes him into a spiritual man” (p. 381). Again we are told that “when the mineral is seized upon by the living plant and elevated to the organic kingdom, no trespass against nature is committed. It merely enters a larger environment, which before was supernatural to it, but which is now entirely natural. When the heart of a man, again, is seized upon by the Spirit of God, no further violence is done to natural law. It is another case of the inorganic, so to speak, passing into the organic” (p. 232). This seizing the soul as the mineral is seized by a higher life points in the direction of physical regeneration, indeed physical creation. By this process the natural man has a new spiritual organism produced within him, new powers and capacities granted him he never possessed before. Previously he was only a “moral animal”—pure, cultured, high-toned, and beautiful in character, it may be, but still

only a superior animal, who had no knowledge of God, no communion with the Spiritual World, but being seized upon by this mystery of life and borne across the yawning "bridgeless gulf," he has given him eyes to see the beauties, ears to hear the harmonies, and a heart to appreciate the glories of the supernal realm. All this, too, is accomplished by the action of the surroundings of the soul. "The natural environment," says the Professor, "gives men their natural faculties; the spiritual affords them their spiritual faculties" (p. 233). "The spiritual faculties are furnished by the spiritual world." As the human eye, for example, with all its wonderful mechanism is produced by the operation through untold ages of the natural environment on man's progenitors, so the spiritual faculties are to be produced in the soul of the natural man who is seized by the mystery of life, by the environments of the Spiritual World. The new birth is direct, miraculous, and unconditional, and the spiritual faculties are produced according to the law of evolution.

In this way Professor Drummond describes the all-important matter of Regeneration. His descriptions are lacking here and there in consistency and perspicuity, but they are more sadly lacking still in truth, and must be a marvel and a source of grief to many earnest and intelligent Christians. They are neither scientific, theological, nor Scriptural, and are calculated to frustrate the object the Author had in view in the preparation of his work. They will not commend the religion of Jesus Christ to those who doubt or deny its divinity, and have never felt its power.

That this doctrine of Regeneration is not scientific will be seen at a glance. The natural law of Biology or Biogenesis is one with which we all are more or less familiar. It has not, of course, as Science has not, to do with the origin of life either in the universe or in this earth. Science, as Science, does not profess to tell where life comes from; all that it affirms is that the law of the natural world is that life comes from antecedent life. And this formula is qualified by an addition which Professor Drummond has forgotten—viz., that life proceeds from *similar* preceding life; no vegetable ever gives life

to a mineral, and no animal ever gives life to a vegetable. The conception that they do so is monstrous, irrational, and unnatural. The plant springs from the plant, the animal from the animal, man from man. This is the great law of life, the one recognised by all true science, and acknowledged by the words of the sacred writers. The seed is from the tree, and the tree is from the seed. The egg is from the bird, and the bird is from the egg. The embryo is from the animal, and the animal is from the embryo. Life is never imparted in the natural world as a mere abstract principle, but is ever a concrete thing, and is found in a material form, animating a material organism. Life thus produces similar life through a series of physical organisms, and so long as these exist, life will exist, but if these should perish, life would, at that moment, cease to operate. In the vast chain of living organisms, every link produces its succeeding link by the law of Biogenesis and the working sequences which the all-wise Creator established from the first. But this law breaks down the moment it touches the Spiritual World. It cannot and does not touch souls. Gravitation ceases when matter ceases, and the natural law of Biogenesis ceases when the law of heredity ceases. The spiritual life which comes to the natural man does not come in a material germ from a parent possessed of similar life, but descends from the Spirit of God. Nor can one spiritual man, after he is born again reproduce his kind, by throwing off part of his spiritual nature as a germ of a future and another, spiritual self. Each one, even, according to Professor Drummond, must be dealt with individually by the Spirit of God, as if there were none others, and personally he must be translated from darkness to light, from the kingdom of sin and Satan into the kingdom of the Son of God's love. Men are not born into the Spiritual World as our children are born into our homes. They are not ushered into the position and privileges of God's household without their wills, and without their most earnest desire. The law by which they receive the new life which thrills their natures is not that of the natural sphere, but a higher law, one which recognises personality, responsibility, the

possibility of holiness and of true spiritual childhood. There is a moral world as well as a natural world, and the subjects of that world have been made in the likeness and image of their Maker. They are free, responsible, and immortal, and their duty is to love the Lord their God, with all their hearts, strength, and will, and their neighbours as they love themselves. Man in his real and innermost nature belongs to the Moral Kingdom, and though sinful, it is as a member of the moral empire of Jehovah, he is treated in the matter of his own salvation. Salvation is not a matter of heredity and environment, according to natural law, but according to the perfect law of liberty—the Gospel of the grace of God. The life of the soul does not come from being seized upon by the Spirit of God as if it were a piece of rock, but “through belief of the truth.” The Lord saith, “Incline your ear, and come unto Me, hear and your soul shall live.” “Seek ye the Lord while He may be found” (Isa. lv. 3, 6). “Whosoever believeth in the Lord Jesus Christ shall not perish, but have everlasting life” (John iii. 16). While the dead in soul are roused to duty and to salvation by the stirring call, “Awake thou that sleepest and arise from the dead, and Christ shall give you light” (Eph. v. 14),—words which go directly against all that has been written by Professor Drummond as to the condition of the natural man.

If further proof were needed that the evolutionary theory of the Gospel is not in harmony with the teachings of the Inspired Writers, it will be found in those passages in which an analogy is instituted between natural and Spiritual Biogenesis. There are many passages in the Bible which are beautiful analogies or illustrations of the spiritual order of sequences. Among those we may quote the words of James and Peter. James says, “Of His own will begat He us with the word of truth, that we should be a kind of first-fruits of His creatures” (James i. 18). Peter explains this more fully, by saying, “Being born again, not of corruptible seed, but of the incorruptible, by the Word of God which liveth and abideth for ever. . . . And this is the word, which by the Gospel is preached unto you” (1 Peter i. 23, 25). These deliverances are

enough to prove that Professor Drummond's doctrine of Spiritual Biogenesis is not that of those men who wrote as they were moved by the Holy Ghost. They teach that it is moral and spiritual, he teaches it is substantial ; they teach that it is conditional, by belief of the Gospel, he teaches it is absolutely unconditional ; they teach that it is by Jesus Christ, "The way, the truth, and the life," and he teaches, it is by being seized by the mystery of life, and borne across the bridgeless gulf that separates the spiritually inorganic from the spiritually organic kingdom. They teach, that it is by coming to know God and Jesus Christ, whom He has sent, and he teaches, that it is by organising the soul anew, and giving to man a new substantive nature. The divergence could not be greater.

As an illustrative case, let that of Saul the persecutor, who became Paul the Apostle, be considered. This great man, and noblest Christian, was essentially the same, so far as body, soul, and spirit were concerned, before, as he was after his conversion. He was the same person, had the same intellect, reason, heart, conscience, will, when he dragged men and women to prison, as he had when he stood on Mars Hill and preached Christ and the Resurrection. In his ante-Christian condition Paul was not destitute of the knowledge of God and His will. He was not by nature a mere moral animal, who was of necessity an Agnostic, for he had a zeal of God, and for God but not according to knowledge. When changed, his regeneration did not create within him a new set of faculties, or rear within him a new spiritual organism. It filled his mind with new truth and light, his heart with new love, his will with new motives, and his whole soul with new aspirations. And so great was the change, that he could and did say, "All old things have passed away, and, behold, all things are become new." No word here of, and no need for, the mystery of life seizing this one and bearing him across a yawning gulf into the kingdom of heaven. The Apostle was translated from the kingdom of darkness into the kingdom of light by the Spirit, through the truth as it is in Jesus. When Professor Drummond's theory of Spiritual Biogenesis is brought into the presence of an experience,

such as that of Paul's, it is seen to be at once unreasonable, unscientific, and unscriptural; a theory which cannot, with the greatest stretch of charity, be allowed a foothold in an evangelical system of theology.

Fourthly, Having seen how the "natural man," the "moral animal," is changed by the process of physical regeneration into a new man, it is instructive to notice what is to be done with him. His Regeneration having taken place, his Sanctification is to begin and be carried on. The *how* of this is expounded in the chapter on "Conformity to Type," and is in every particular in perfect consistency with the doctrine of evolution and of physical biogenesis. According to the law of "Conformity to Type" every living thing that comes into the world is "compelled to stamp upon its offspring the image of itself. The dog according to its type produces a dog; the bird a bird" (p. 292). The protoplasm of all organisms being the same, the life principle differentiates according to its kind, and under the law of necessity. "The Bird-Life seizes upon the bird-germ and builds it up into a bird, the image of itself. The Reptile-Life seizes upon another germinal speck, assimilates surrounding matter, and fashions it into a reptile." So there is another life which "obeys the same laws. It builds up an organism into its own form. It is the Christ-life. As the Bird-Life builds up a bird the image of itself, so the Christ-life builds up a Christ the image of Himself, in the inward nature of man" (p. 293). As an eagle begets an eagle, a lion a lion, a human being a human being, so we are called upon, in the name of science, to believe that Christ produces a Christ! This is an astounding statement, but it is one which is not made at random. It is a scientific deliverance, is in perfect accord with the main thesis of the volume, and is necessitated by the doctrines contended for. If the natural law of Conformity to Type holds good in the Spiritual World, it must be the case that all those who are seized upon by the Christ-life must be built up into a Christ, and consequently an incarnation of the sacred person of the adorable Trinity. There must be, if this be true,

as many Christs in the world as there are Christians;—and can it be added Saviours? Christ was Son of God and Son of Man, one person in two natures, Theanthropos; and those who are, not only ethically and spiritually, but physically and metaphysically one with Him in nature, must be Divine as He is Divine. A doctrine this most dangerous, and unsound to the core.

The error does not end here. The Christ-life which seizes upon the natural man in order to build up a Christ in his inner nature, according to the same law as that by means of which the Dog-Life builds up a dog, cannot work without material, without protoplasm. Where shall the spiritual Artist find this spiritual basis of life? Professor Drummond answers this deeply interesting question thus: "Now He finds this," Christ finds what he needs, "in the material with which the natural man is previously provided, mind and character, the will and the affections, the moral nature. These form the basis of spiritual life" (p. 298). Out of this material, which is all the product of the flesh, in which Paul said "dwelleth no good thing," the Christ-life is to build up a new man whose glory is that he is a Christ, the image of the pure, holy, and perfect Son of God! This process, moreover, is to be carried on under the law of a stern necessity. For the man who has morality alone "can never reach perfection; the man who possesses life *must*. For the life must develop out according to its type, and being a germ of the Christ-life, it must be unfolded into a *Christ*" (p. 129). (The italics are the Professor's.) Necessity reigns in the region of sanctification, as it does all along the line of the history of man, as the product of evolution. His will is that of an animal previous to his being born again, and though it is allowed that after he is recreated he has a power of choice, he has no sphere for the exercise of his freedom. The life-principle must develop according to its type, and the soul must become a Christ whether it will or no. Its elevation to the Divine position is a matter of absolute necessity, so soon as it is touched by the formative power from the Spiritual World. This is not the sanctification which is inculcated in "the volume of the

book," not the unity with Christ which is dwelt upon so lovingly and earnestly by the Saviour and the Apostle of the Gentiles. The mystical unity of which the old divines made so much, and which was so precious to them, was not a thing of science but of faith, and not regulated by natural law but by the free operations of the free Spirit of God on the souls of believers. It is promoted not by building up the materials of the old man, his character, affections, and will, which would be untempered mortar, but by crucifying the old man and his lusts, and receiving new light, love, and knowledge. As the believer grows in knowledge and in grace he becomes liker Christ in thought, emotion, aim, and life, but he never, neither in this world nor the next will become "a Christ." A Christian he can be, but a Christ, never.

Fifthly, What is to be the Destiny of men, natural and spiritual, according to this system? This question is considered by Professor Drummond in the chapter on "Eternal Life," and elsewhere in his work. There is a definition given of eternal life by our Lord Jesus Christ, in John xvii. 3, when He said, "This is life eternal that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent." Another definition has been given in the name of Science by Herbert Spencer, which is placed along with the former one at the beginning of the chapter on the subject. This philosopher says, "Perfect correspondence would be perfect life. Were there no changes in the environment but such as the organism had adapted changes to meet, and were it never to fail in the efficiency with which it met them, there would be eternal existence and eternal knowledge." Professor Drummond is apparently enamoured with this definition, a definition which in our opinion, if accepted, would shut out for ever the idea of an immortal existence for man, for all men. As we understand it, it demands a perfect organism as well as a perfect environment and correspondence for its perfect life; and this, in the case of all finite beings, is impossible. The Professor, however, is of a different opinion, and thinks that the demands of Herbert Spencer

are fully met if he supplies a perfect environment, and this he finds for the spiritual man in the Spiritual World—God. "All life," he says "consists, essentially in correspondences" (p. 215). "To live is to correspond, to correspond is to live. So much is true in Science. But it is also true in Religion" (p. 216). He, therefore, who can organise and sustain a correspondence, must live, for his life, according to this definition, which we are assured is that both of Science and Religion, consists in this. The spiritual man never can cease to correspond with the spiritual world. He hath the Son, and in the Son hath life. "This, as we take it," says the Professor, "defines the correspondence which is to bridge the grave" (p. 227). Because the spiritual man has this correspondence, which physical death cannot destroy, but rather perfect, he shall live for ever, and triumph in the midst of dissolution. This correspondence, which can never cease, being with an environment which can never change, secures eternal life, nay, constitutes perpetual existence. "Here is a relation established with eternity. The passing years lay no limiting hand on it. Corruption injures it not. It survives death. It, and it only, will stretch beyond the grave, and be found inviolate—

"When the moon is old,
And the stars are cold,
And the Books of the Judgment Day unfold" (p. 230).

So much for the destiny of the spiritual man; but what of the "natural man," the "moral animal," with his possible pure, noble, cultured, and beautiful character? Is he to survive the grave, or does his spirit, like that of the brutes, go downwards? Alas, for him, he has no morning. All before him is darkness, dust, and personal gloom. Science has not a word of hope to speak to him; and the gospel of evolution has no tidings of a life beyond the grave for such as he. When in this world he has a hard time of it, being dead to the Spiritual World—God, Christ, heaven, all the influences of sweetness and light which come down from thence, and under the natural law of reversion to type, whose "powers are furiously at work within him, dragging his whole life downward to destruction" (p. 108),

and he has no hope of even bare existence in the world to come. He is not in correspondence with the true environment of the moral life, which is God, and "if this atmosphere is not, the dwarfed soul must perish for mere want of its native air. And its death is a strictly natural death" (p. 171). Annihilation is the doom of all such. This is the inevitable destiny of the natural man. Having no spiritual organism he cannot have spiritual correspondence; and, having no spiritual correspondence, he cannot have a life that will never end. Professor Drummond reasons this point thus: "Why," he asks, "should not the musician's life be an eternal life? Because, for one thing, the musical world, the environment with which he corresponds, is not eternal. Even if his correspondence in itself could last eternally, the enviroing material things with which he corresponds must pass away. His soul might last for ever, but not his violin. So the man of the world might last for ever, but not the world. His environment is not eternal; nor are even his correspondences—the world passeth away, *and the lust thereof*" (pp. 247, 248). Therefore, the natural man's life must cease to be. For, as insisted upon again and again, "All life consists in correspondences" (p. 215); and where these are absent, existence must end. In view of these terribly solemn statements, the closing words of the chapter on "Eternal Life" cannot be read without a sigh. "Over the mouths of the grave," writes the Professor, "the perfect and imperfect submit to their final separation. Each gives to its own, earth to earth, ashes to ashes, dust to dust, spirit to spirit. 'The dust shall return to the earth as it was, and the spirit shall return to God who gave it'" (pp. 249, 250). The natural man having no spirit, his end must be the grave, and life for him must cease, and that for ever, when he gives up the ghost. There is consistency in this, but a consistency which is founded on a false premiss and a false conclusion, both of which are opposed to science, philosophy, and the Bible.

Sixthly, The only remaining question which can be looked at meantime is, What are the relative numbers of

natural men and spiritual men according to this new scientific religion? This question is not overlooked by the author, who in more places than one gives his opinion on this subject without reserve. He is not by any means a Universalist, and the "larger hope" has no place in his system. He is rather after the manner of Dr. Lewis Du Moulin who, two hundred years ago, wrote a work called "Moral Reflections on the Number of the Elect, proving plainly from Scripture evidence, &c., that not one in a hundred thousand, nay probably not one in a million from Adam down to our times shall be saved;" and of old Mr. White who, in a sermon delivered in London in 1657, declared, "Very few are effectually saved, few I say in comparison of those that are left under the power and dominion of their lusts. One in a city and two of a tribe." The poor old man adds, and the addition does a little credit to his heart: "I tremble to speak of it, but a truth it is, and must out." This is somewhat in harmony with Professor Drummond's idea of the relative number of those who are to be saved and of those who must perish. In the natural world, the struggle for existence issues in "the survival of the fittest," and the others go to the wall. The few alone survive, the many perish for ever. As this law is continued in the spiritual world, it must be with a like result. The fittest survive, and these must be few—few in comparison to those who are destroyed. So Professor Drummond thinks. He says: "The broad impression gathered from the utterances of the Founder of the spiritual kingdom is that the number of organisms to be included in it is to be comparatively small" (p. 410). "A comprehensive view of the whole field of Nature discloses the fact that the circle of the chosen contracts as we rise in the scale of being." "At the base is the mineral most broad and simple; the spiritual at the apex, smallest but most highly differentiated. So form rises above form, Kingdom above Kingdom. *Quantity decreases as quality increases*" (p. 412). Few, therefore, shall be gathered in at last to the heavenly home. Dismal outlook! Melancholy termination to the Divine contest against sin and evil! No marvel, when even Christian men so understand

the outcome of the mission of Christ to this world and the gift of the Holy Ghost, that there are pessimists in existence who are never seen to smile. Pessimism should be the creed of most men if such ideas as these were true. Life in these circumstances could not be otherwise, to all thoughtful souls, than a burden, and the future a place of impenetrable darkness, to be shrunk from with abhorrence. In such an atmosphere no one, however, need live. There is a more sure word of prophecy than that of evangelical evolutionism, unto which it is right to take heed as unto a light in a dark place. He who said, what was true in his day, "Many are called, but few are chosen," also said that "the Kingdom of Heaven is like to a grain of mustard seed which a man took and sowed in his field; which indeed is the least of all seeds; but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof" (Mark xiii. 31, 32). And the Seer of Patmos opens before the eye of faith the vision of the spiritual world when he says: "And there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel. . . . And after this I beheld, and, lo, a great multitude, which which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb" (Rev. vii. 4, 9, 10). This is not the heaven of evolution, but it is the one made known by Jesus Christ. Those who will join in its unending songs will not be few, but innumerable; and as Jesus Christ sees them in perfection and glory, He shall see of the travail of His soul, and shall be satisfied. The heaven of the Gospel is to be preferred to the heaven of the new science, and the way to it, through faith in Christ, is to be preferred to that of Biogenesis by natural law.

There are still a few statements of the Professor's which merit separate consideration because of their importance, and far-reaching nature. A few words will suffice for each.

1. "*Ex nihilo nihil*—nothing can be made out of nothing. Matter is uncreatable and indestructible" (p. 297).

If matter be uncreatable it must be eternal, and if eternal then infinite, and if infinite it must be either an attribute of God, or else there is no God. There is no alternative between believing that matter was created and Atheism.

2. "God gave Nature the law into her own hands" (p. 105).

Is this a correct and Christian conception of God's relation to the material world? Is God outside what is called "Nature," and is "Nature" an agent with "laws" and "hands" to enforce them? Professor Drummond writes of Nature as if it was an agent distinct from God, and represents it as having a will, working, judging, executing judgment, taking revenge, and grimly humouring the Crustacea in the Mammoth Cave in Kentucky (pp. 105, 114). This may be poetry, but it is neither science nor theology. What is called "Nature" is just God's creation, and its laws are His method of action in the material world. God keeps all the on-goings of the physical world in His own hand. He is not outside of nature as a watchmaker is outside of his watch. He is immanent in nature; its power being His power and its action being His action.

3. "We are wont to imagine that Nature is full of life. In reality it is full of death" (p. 103).

Dismal conception this of the world we live in! It will be difficult to get many to believe in this affirmation, especially during the summer months, when earth, air, and sea, are throbbing with varied life. Better to believe with Fichte: "All death in nature, is life, and in death appears visibly the advancement of life."

4. "There are certain burrowing animals—the mole for instance—which have taken to spending their lives beneath the surface of the ground. And Nature has taken her revenge upon them in a thoroughly natural way—she has closed up their eyes" (p. 110).

This is neither fair to the moles nor to Nature. Moles have eyes, thoroughly adapted to their mode of life, which they did not choose, but which they were made for; and Nature, instead of revenging herself on these animals, has been exceedingly kind to them by granting them a constitution in every particular suited to the lives they are called upon in the economy of creation to live.

5. "The Crustacea of the Mammoth Cave have chosen to abide in darkness. Therefore they have become fitted for it. By refusing to see they have waived the right to see. And Nature has grimly humoured them" (p. 114).

This is a bold stroke of the imagination; for (1) these creatures had no power of choice, and never "waived the right to see," and (2) Nature is not so grim as is here represented. She is a good mother, even to the fishes in Kentucky cave.

6. "The bridgeless gulf between the natural and the spiritual, between the spiritually inorganic and the spiritually organic" (p. 72).

If the gulf be bridgeless, how can Jesus be "the way" to the Father and eternal life? What, indeed, is the meaning of the Mission of the Saviour if it were not to bridge over the gulf which separated man from God, the sinner from the kingdom of heaven? Christ came that those who were dead might have life, and have it abundantly.

7. "The door from the natural to the spiritual is shut, and no man can open it" (p. 71).

The real question here is not, Who can open the door? but, Is there a door, and is it open? What is Christianity if it be not a proclamation to the effect that the way from a state of nature to one of grace is open, and all are welcome to pass through and live? "Behold," says the risen Redeemer, "I have set before thee an open door, and no man can shut it" (Rev. iii. 8). When in the flesh, He said,

"I am the door; by Me, if any man enter in, he shall be saved" (John x. 9). It would be interesting to know what message the scientific gospel has to natural men. This, Professor Drummond has not in his work either stated or indicated. There is no gospel for sinful men if this system be true, and all that ministers can tell them is to wait, and perchance "the mystery of life" will come and seize on them.

8. "How decisively, indeed, are we not all formed and moulded, made or unmade, by external circumstances!" (p. 242).

This is the very doctrine that Robert Owen advocated near the beginning of this century. Man, he said, was the child of circumstances, and his character was made for him, and not by him. If all men in character are moulded, formed, made, and unmade by external circumstances, farewell to responsibility, morality, and religion. These would be impossible, and natural law would then reign over all things and beings in the earth.

9. "Heredity and environment have made all of us what we are" (p. 225).

This is fatalism with a vengeance. Are all murderers, drunkards, and wicked persons in the world just as they are, because of the forces of heredity and environment? Had their own actions nothing to do in determining their characters? If not, as this statement implies, they may be pitied, but no just and benevolent being could condemn them. Such a doctrine as this would not be unacceptable in our prisons and penal settlements, not to speak of the prison house of despair made known in the Scriptures.

10. "He who knows not God in Nature only partially lives" (p. 165).

Does this harmonise with the declaration, "This is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom thou hast sent"? (John xvii. 3). Those who have eternal life have more than a partial life.

They have a full life, although their knowledge of nature be almost *nil*. Doubtless, in one sense, no man will ever have more than partial life, for he will never know God to perfection. His knowledge will grow from more to more, and like the echoes of the soul "for ever and for ever." The knowledge of God in Christ, though not absolutely perfect, is relatively so, and the life derived therefrom will be the same.

11. "This marvellous elasticity of mind contains at once the possibility and prophecy of its transformation,—the soul, in a word, is made to be *converted*" (p. 301).

This is a bit of sunshine amid surrounding darkness, and if it were true of all men would be cheering indeed. But what is the real meaning of these words? Has the "natural man" a soul? Does his soul contain the prophecy of transformation? Was it made to be converted? If the answer to be given to these questions be in the affirmative, how can these statements be reconciled with other statements in the same volume, those particularly which declare that the great mass of mankind shall not see life but perish for ever? We confess we are baffled to understand what Professor Drummond means when he says with an emphasis, "the soul is made to be *converted*."

12. "Whence has all this system of things come, is, after all, of minor importance compared with the question, Whither does all this tend?"

Can the two questions be separated? Or should they, if they could? Our Whence throws light on our Whither, and it may be safely postulated if we do not know whence we have come, we shall never know where we are going. It is not without a profound reason that so many Catechisms begin with the question, "Who made you?" for if God be our origin He will be our end. If, on the other hand, we are the products of evolution by natural law, we shall return to the source from whence we came. Science has done little, and, perhaps, will never be able to do much to instruct the human race as to its real origin and its destiny. This is not its sphere. But men are not

left in darkness on these subjects. They have given to them a revelation which, while it makes known the past, unveils at the same time the future. This is available by all, and is adapted to the circumstances of each. Its sum and substance is Jesus Christ, who has taught us to say, "Our Father, who art in Heaven," and who has brought life and immortality to light in His Gospel.

13. "The perverted doctrine of the Atonement . . . is put to an individual in the following syllogism: 'You believe Christ died for sinners; you are a sinner, therefore Christ died for you; *and hence you are saved*'" (p. 331).

This is ridiculed, and it is said that the apostles of this doctrine "pick a blackguard from the streets, pass him through this plausible formula, and turn him out a convert in the space of as many minutes as it takes to tell it" (p. 331). We have never heard the syllogism so stated, and do not believe that any Christian ever so stated it to a "blackguard," or respectable sinner. It is a caricature of evangelical preaching. But apart from the conclusion, the syllogism is in perfect harmony with the declarations of the Bible. Indeed, it contains the central truths of the Gospel as made known by the Apostle Paul. He made known Christ and Him crucified, which has no place in the scientific gospel,—a Gospel which knows of no Cross, no Atonement, and sets forth Christ as only the Life, the Type, and the "end of Evolution." Pity the "blackguard" and sinners of the race if this were all the good news which has come from God to this sin-filled world. But it is not. "God commendeth His love towards us, in that, while we were yet sinners, Christ died for us" (Rom. v. 8).

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